Accession Number: 6
Classification: White Community
Date: May 8, 1974
Place: Evanston, Illinois
Interview with: Mrs. Rufus Dawes Beach
Interviewed by: Glenna Johnson
Language used: English
Observations: This interview was conducted in Mrs. Beach's home. It's purpose was to find out how Mrs. Beach perceived the Society she moved in and what her life was like up until 1940, with particular reference to her attitudes about domestic workers in her home. The goals of the project were described to her in very general terms without reference to domestic labor.

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1. Q: Where were you born?

   A: Chicago.

2. Q: When did you move to Evanston?

   A: 1916

3. Q: Where did you go to school?

   A: I attended Dewey School, which is an interesting school to go to because it had all kinds of children there. Some of the children came from west of the canal. And they were called Luxors. Their parents came from Luxemberg and they had trunk gardens and that's what Niles Center was west of the canal. We had one girl in the class whose name was Olive Orchard and her father had Orchard Stables out here which would be about Central Park at Church St. These kids used to come roving around the town from over there and started fights with the other kids. Almost any corner you looked during the day in those days kids used to be wrestling on the street. Children ran around and played and everyone knew each other, sort of, they all knew each other all over town, knew who they were, where they came from and it was a sort of bravado of back and forth. It was a fun time to live. Because, for instance in my class there

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there was a boy named Cyril Poole and his father had the bootery shope and everyone purchased their children's shoes there. And they measured their feet and the proper type of shoe for the child to wear. And another girl in my room was Irene Borky and her father was the milkman for Borman (?) Dairy. Polly Peaches' grandmother lived on the corner of Church and Ridge and that house now is the YWCA and it was known to be an underground railway place for the runaway slaves and in the back you'll see a great big structure of a barn or something where they came to. The Northwest corner of Church and Ridge. The barn is in the back. I think it's still there but I haven't looked lately. Back of that house was a house owned by Mr. Levere. Mr. Levere in those days was an advocate of good health. He later gave the playground equipment down on the beach at Clark Street. The Levere Memorial is named for him. He was quite a character and walked 50 blocks a day or something and we were always hearing from him about health. He was a health nut. There was a girl named Mattie Robinson in my class, a big black girl and I think the Robinson family today owns Robinson bus Company.

4. Q: Do you know what the family did in those days?

A: No I don't, The woman who runs the bus herself today is not a Robinson but she married a Robinson and is quite affluent I understand. Back in those days the transportation people were Butler Cab, Butler Livery Stable which was just west of the Northwestern tracks between Church and Davis Street. You can still see the little old wooden house there and then you can see the garage that

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used to be their stables. They not only had horse driven livery but they had great big old cabs, limosines, which probably bought second hand.

5. Q: These were automobiles?

A: Yes. I think the horses went out just about when I moved into Evanston. There was a stable over by Dempster Street, used to be just North of Dempster where Becker's Shop is, if you go down that street you can see the stable. There was a bridle path went all along the Lake here to Northwestern, up as far as Lincoln St. Lincoln Street wasn't paved until the 1930's. It was a cinder path. There was another stable up along Greenbay Road. So children in those days all road horseback.

6. Q: Was this primarily a pleasure activity or a major form of transportation?

A: After 1915 it was mainly pleasure. There was this watering trough over here. When you rented your horses up on Greenbay Rd just South of Central and came over the great big bridge, over Ridge Avenue, a wooden bridge, and down to the lake where this watering trough is. There was this girl who rode past our house everymorning with her father, and her name was Loretta Hynes, and she was one of the most beautiful girls you could imagine, Loretta, her father, and their groom rode by straight East to take their morning ride along the lake. Her father owned Edward Hynes Lumber Company. They lived on the corner of Ridge and Lake I think and that house is still standing on the West side of the street. Now their son lives in Winnetka and the grandson runs the lumber company. The

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Hynes' were Catholic.

7. Q: Was there a large Catholic population in Evanston?

A: St. Mary's Church, now there must be somebody over at St. Mary's at the corner of Oak and Lake right next to the Country Club and there are other Catholic Churches in Evanston, St. Nicholas and a Catholic boys school down in the south part of town. They were Italian and Irish and German people went to these churches. Evanston had more churches than just about any place. There must have been about fifty churches then and I'll guess there are almost that many now.

8. Q: Just out of curiosity I was wondering if your family is related to the Dawes?

A: My husband's family is, yes. The Dawes family, there were four sons, three of them lived in Evanston and one in Columbus, Ohio. They all originally came from Marietta, Ohio.

9. Q: The curator told us that the Dawes left Evanston fifty years ago.

A: Oh no. Fifty years ago was when the Dawes were in their prime. Fifty years ago would be 1924, no that would be 60 years ago. Mrs. Dawes, the last Dawes around here, Mrs. Henry Dawes just died last spring and she lived in the Georgian. She just sold her house a few years ago because her taxes had gone up to $7,500.00 a year. There were three Dawes homes in Evanston. Oh this is something for kicks. There were three Dawes houses. The one at 1800 was Rufus Dawes who wrote the Dawes plan for the reconstruction of Germany after World War I. The second home is now the Evanston Historical Society and it belonged to Charles Dawes who was Vice Presi-

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7. Q: Was there a large Catholic population in Swanton?

A: St. Mary's Church, now there must be somebody over at St. Mary's at the corner of 6th and Lake right next to the Country Club and there are other Catholic churches in Swanton, St. Nicholas and a Catholic boys school down in the south part of town. They were Italian and Irish and German people went to these churches. Swanton had more churches than just about any place. There must have been about fifty churches then and I'll guess there are almost that many now.

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dent of the United States and a banker in Chicago, Rufus Dawes had to do with public utilities, electrical and gas companies. And then the Henry Dawes home, I think he owned Pure Oil Company but then I've always been a little mixed up about what Henry Dawes did. His daughter was in my class, and Rufus' daughter was in my class, and Charles' adopted daughter was in my sister's class.

10. Q: Where did you live as a child?

A: I lived on Grove Street. 1107 Grove Street right near the Evanston Country Club.

11. Q: May people have spoken of the difference between the true Evanstonians and the newcomers, that somehow the newcomers were never accepted as Evanstonians. Can you comment on that?

A: Well, they never lived here long enough. Most people moved here and stayed for about ten years and then moved North. A great many. There are just a few families who seemed always to live here. Now the Black families didn't move North, since World War II the the affluent ones have moved to the South Side.

12. Q: Did you feel any social ostracism because you were a newcomer to Evanston?

A: No. I don't think there was an ostracism among certain groups of people in any walk of life in those days because people when they moved to a town they moved to a section where there were people they knew, or who were like them, or were members of the same strata or of the same cultural background. People of the same cultural background when they moved sought each other out either through

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their churches, relations or friends. They moved into the community which they didn't call ghettos, rather communities which were like a little town of their own.

13. Q: Did you live in this house till you were married?

A: Yes

14. Q: What was it like to grow up in Evanston?

A: If you talk over with people who tell what they did when they were children they almost invariably will tell you that it was a very happy time to grow up. Because there was no television, no radio and the mothers were usually all home in the afternoon. The wealthier women all went out for luncheon and came home around 3:00 or 3:30 to be home when their children arrived from school. And most people had dinner around their dinner table in the evening and it was the father's chance to talk to his children. I think that went all the way down to the servants, people who worked in service, and electricians, etc. I don't think they felt a social stigmatism but rather lived very much the same way.

15. Q: Did you have servants in you home?

A: I think most people had one or two servants in their homes. Some people always had colored people, the black people working for them. These people almost always had their own homes but they might stay at the place they worked and go home on weekends and Thursdays. But I think black people that could afford it and worked in homes tried to work by the day and have their own homes, here in Evanston. And I think that if you'll look around today you'll see that our colored section has homes all through it and that's

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been there for years.

16. Q: Did people generally have just one or two servants?

A: These large houses along here would. Not many people had a butler as such. They had a house man who drove the cars, took care of the cars and perhaps served for dinner. If they had a party they would have caterers in to serve. They usually had a man come serve for a party.

17. Q: Would the other servant double as cook and housekeeper?

A: Yes, but the big houses would also have an upstairs girl. Those were the people who had colored help though. People who had white help had--there's a church on the corner of Church and Oak and that's the Swedish community church. There must have been about six or eight Swedish Churches here and a great many Swedish people worked in homes. I heard Mr. McGovern say that people from Sweden came over here and a great many of them worked in the homes really to learn the culture in the area and if you look around the North Shore you'll find a great many homes that Swedish people worked and now their children go to Country Day School and they have beautiful homes of their own around. They leanred the culture workiing in people's homes, learned business, their men drove cars, were chauffeurs, that sort of thing.

18. Q: Do you feel that there was no social caste or class attached to service?

A: The servant was never thought of as a serf or slave. It was more than that--as children we thought that these girls came down from Wisconsin to learn how to keep house. That is what we

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were told. And I really think that's how a lot of people taught their children. They didn't want them working in factories. They'd rather have them live in somebody's private home. There were a great many people who had girls like that and I think they were fairly well taken care of. We always had white girls in our home. So that's why I don't know too much about the blacks. The big houses were more apt to have black servants.

19. Q: Do you know what the attitude toward the black servants was?

A: I think they looked at black servants as being a different section, a different community sort of. I really think that at that time that the black fathers had jobs and that it wasn't until the depression or after World War I that the fathers didn't have jobs. I think that black people had jobs gardening for people, driving for people, that changed when the woman was running the family--that didn't come until after World War I. This colored man who worked for me used to say to me we were slaves when we came to this country and were taught to be workers and we should have our jobs. They shouldn't be given to foreigners who just came over for a short period of time. . .just a short time ago.

20. Q: Then there was competition between the black community and the immigrants for jobs?

A: Especially after World War I. But you never talked about people as being immigrants. They just were people who moved here. The Swedish section is very strong here. Mrs. Church here was our Congressman. She moved here in about 1930. She might talk to you. She came from New York City and married Ralph Church was our Congressman

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and ran for his office when he died, and won.

21. Q: Was it common for Evanston women to become involved in Politics? Was this acceptable activity?

A: No. Mrs. Church used to say that a woman could be absolutely honest in politics because she couldn't be threatened like a man could. You can't say you'll disgrace her children. A man always tries to protect his family. Just like Nixon today, he is probably just trying to protect his family. Mrs. Church said the women in Congress were completely bi-partisan and used to get together every Friday for dinner. They could be statesmen instead of politicians. Men can't do that.

22. Q: Did you go to the Country Club much as a child or take dancing lessons and things like that? What was you childhood like?

A: All most everyone took dancing lessons. I remember Cyril Beal. He used to wear Little Lord Fauntleroy suits with a big lace collar. We all thought it was because his mother came from the South. Most all girls went to dancing school. The dancing teacher was Miss Dwight. And Wednesday afternoon was dancing school. The beginners class was from 4-5 and the older children were from 5-6. Most of the mothers came with the girls and sat on chairs. The children sat all around the room the boys on one side and the girls on the other. Everybody wore white gloves. Every girl carried either a little gold or silver mesh or feather bag on her wrist. We danced the cotillion sort of program where the boys came across and picked a girl. We had the grand march to start with and they

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22. A: all got in a circle and the teacher taught them how to do the box waltz step and the fox trot. The dancing teacher always had a castenet and when somebody was misbehaving she would clap that castenet and point it at the person who was talking so you really just whispered.

23. Q: What about the Country Club? What kind of activities went on at the Country Club?

A: The biggest event was the Charity Ball in the fall. It was the United Charity Ball for all the united charities in Evanston. They had every Friday night some sort of event. One Friday night it would be a dance. One night it would be a talk. Carl Sandberg read his poetry and other outstanding writers of the day. Another Friday night it might be a play by the Country Club Players...they had their own group. Mr. Fabian was the man most interested in the Players and that was an old family and his two sisters' house is just south of St. Mary's Church on Grove. When they died they left the house and their money to build the Parish house and the Sunday School for St. Mark's Church. So these were quite interesting one-act plays and there might be a minstrel show. Another night they would have something from far away like the Pavlowi Dancers from Russia or they might have the boys from Great Lakes, the Choir, come down and sing.

24. Q; So this was a cultural as well as a social center?

A: On Monday afternoons there was ladies' bridge. They always had a Christmas party for the children that had performing dogs and a grab bag, Santa Claus. All the children sat around in

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24. A: their very best dresses like they did at dancing school. and had neopolitan ice cream and Christmas cookies. All the girls in their mary jane shoes and their fancy dresses. The boys with their knickerbockers, wool socks up to their knees, and shiny shoes. Then in the summertime they had tennis courts and the wintertime activities were closed since many people went away...everybody who could afford it in Evanston moved to a summer home.

25. Q: What happened to their help when they went away? Did they take them with them?

A: I think most people, the colored help anyway, had a vacation all summer. They probably didn't pay them. I think lots of times the people who had white help, girls from Wisconsin or Minnesota--these girls went home to their families for the summer. I do think many people worked down here in homes the same as going to a boarding or a finishing school type of environment. A lot of the boys who came down here worked for public service, in grocery stores, electrical shops, garages, and gas stations. I think the kids had a pretty good time. Their social activities were in their churches. The Swedish Mission had Moody Institute and the kids sang in choirs and went to movies, etc. Then there were two types of Swedish Churches in town that people used to talk about--they were the dancing Swedes and the sober Swedes. Very often people used to say that the kids who were dancing Swedes made the best workers in the house. As children we would go into somebody's house and their girl would be visiting over the phone. There was much talk about how much time these young maids spent visiting over the phone. It was very interesting--I went to dinner at a friend's home in Wilmette for dinner and the

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25. A: friend kept calling the older woman who was serving us dinner, Edla. I kept looking at her and wondering because a good friend of mine when I was a child was cared for by a girl named Edla. Her mother was very often out in the afternoon and her father spent all his time on the golf course so Edla was hired to look after the children. When we came to her house, Mildred Lucas' house, in the afternoon there was nobody around except Edla and we wanted to make fudge. Children used to love to go to each other's houses after school and instead of baking cakes like they do today we made a pat of fudge and then went upstairs to do our homework. So we were going to make fudge that day and there wasn't enough sugar and Edla had put the padlock on the sugar cannister so we couldn't get anymore. So we decided to cut shredded wheat in half and toast that. It's very good. Well, Edla told us we couldn't do that because there wasn't enough cereal in the house so she grabbed the box of shredded wheat and ran upstairs. You can see there was a play between the people who worked in the house and the kids. She put the shredded wheat in her room upstairs. So Mildred tacked the place where the shredded wheat belonged shut so it would take Edla a long time to put the shredded wheat back where it belonged. The next day we went over, Edla was so mad she didn't know what to do so she went to the basement and got a petticoat that was Edla's hanging on the line and she tacked that on the handle of a broom and she called up to Edla's room: "Edla this is the flag of peace." (Laughter) It seemed that she had so much fun teasing Edla all the time. Edla was a little older than most girls. I think this is a good example of how children played.

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25. A: I remember one mother telling about how she came home and her boy and a neighborhood boy had taken two hoses and were hosing the laundress down in the basement and making her jump and all the pretty garments were wet and the water was about a foot deep in the basement. I don't think children were thought of--they didn't have counselors in the schools and they weren't psychiatrically treated. They just played rough. There was a big vacant lot up on the corner of Ridge and Davis Street, and that was a great big open lot. There was a big iron fence around the lot which was about waist high and the kids from all over town came in the Spring, in May, those first warm days, to play baseball, from the East side, from the West side, from all over. They played baseball until it got too dark to see the ball. Then they'd play a game called kisk-the-can or run-sheep-run, and they'd scream and run all over, they'd run clear East of here (405 Church) and back. Seemed great much--many of the activities for the children who knew each other and went to the Country Club together. They had skating at the Country Club in the winter. They flooded the tennis courts. I think on Saturday evening they served taffy apples. Mr. Perry was the very dignified maitre de of the Country Club and Mrs. Kromer the cateress. And then there was another fine woman who took care of the ladies room. Those people had their own clubs. There was the Women's, there was a club over there that was very exclusive colored club. And the colored people had their own dancing school for their children, too. I think out first alderman or maybe State Representative was Jourdain.

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26. Q: He was the first Congressman did you say?

A: I don't know if he was a Representative down in Illinois or if he was just an Alderman here. But there are people that had college educations back in that day, colored people. There was a great big doorman in front of the Country Club, he was called the Colonel. They would call him that, and he had a nice shiny brass buttons and a hat. It seems to me he had a high silk hat. I lived a half-block away and so at night you would wake up, sometimes on a snowy night, with the window open you'd hear this man calling the cars and you'd hear him call out the cars: "Mr. Patten's car!" and he had a megaphone and he would call out :"Mr. Patten's car! Mr. Hynes' car! Mr. Williams' car!"

27. Q: It sounds like those days were fun to live in. There seemed to be a lot of things for young people to do to keep themselves occupied.

A: Well I don't see why they can't do the same things now because there was nothing planned for. I think that no kids had to be bused so most kids had to report home right after school. But I think there was more of a--the black children did just about the same things that our children did because they, their families, worked in the houses.

28. Q: Do you remember playing with black children at all or very much?

A: I can remember that there was no feeling about them at school. We played together on the playgrounds. But I remember that I brought Mattie Robison home with me and my Mother said "You just don't bring colored children home, here." But this is the way itwas taught to us and maybe it was taught to many

(Cont. 6/xv)

28. A: children the same way: That there was a bird bath and you see the robins and the cardinals and the sparrows--they all have a great time. You see them flying in together into the bird bath. But did you ever see a Robin bring a Cardinal back to its nest?

That was so sweet. I really think that expresses it better than anything, too. I understood. A friend of mine went to Europe for a year to school and when she came home, they had all graduated from high school about the same time, when she came home the person who came to pick up her bag, say it was Henry Lee, I don't remember the name, and he was in our class at school, when she got off the train, the New York Central train, and he was the Red Cap, she just put her arms around him and said Henry, and he gave her a big hug, and nobody thought anything of it. But if she went out with him--she would never go out with him. He knew he was a Red Cap and he knew that she lived on the corner of Wesley and Church in that area that was almost integrated but her father was keeping--if ever a house was going to be sold to a colored person all the neighbors got together and bought it and then sold it, when they another buyer. I went to a woman named Mrs. Eaton, a colored woman, and I think the Eatons may still be around here too, and she used to tell fortunes and she had, later she developed what was called the I AM Church and that is over on Central Street. And you'd go out there and she was more than a fortune teller; she was almost like a religion. We used to love to go out there and get our fortunes told.

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28. A: So I lost a ring one day and I thought I would go out to see Mrs. Eaton about the ring and a Mrs. Jourdain, Jourdain's mother, and Mrs. Hill they were out there. And tfhey were talking about Marshall Fields that had just opened up. I guess Marshall Fields must have opened up in the twenties. The corner where Marshall Fields is used to be technical school, a technical college or something. I heard Mrs. Jourdain say, "Well, if they don't want my business I couldn't care less. I'll just go to Wieboldts or Rosenbergs.

29. Q: So then did Marshall Fields refuse to serve black people?

A: Apparently so. That's all I know about it but you very seldom saw any blacks at Fields. But I don't think they spent that much money anyway. I think a great many black people in Evanston dressed very well but they bought their colthes--they got their colthes from the people they worked for. I don't think black people began spending a lot of money for clothes until after World War II. But I think they were well dressed. Their children were spotless when they came to school. In starched shirts--cleaner than some of thewhite kids. There were colored people who were poor I suppose but I never knew any. The schools were all integrated to the extent that there were three or four in each class and then they had a school, it was called Foster School, and it was the colored school. And they did have their own private school.

30. Q: Do you know what the name of their private school was?

A: No I don't but I know they had one. If you can find Mrs, Cooper she might know. Mr. Butler ran the Butler cab and

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30. A: had a white wife. She was his secretary.

31. Q: How was that looked upon?

A: I don't know; we were just children and everybody just said that he had a white wife.

32. Q: I read in the files at the Evanston Historical Society about debutante balls.

A: Nobody in Evanston ever had balls to come out. In fact the children, the young girls around here, as I understood it, never wanted to come out. And if you look inthe social register you will see that most of the Dawes names, for instance, weren't in the social register, they didn't want to be socially registered. Anybody could, probably could have beenpresented in court. They had dances that were kind of fun, fun to go to. I think everybody who could afford it gave their daughter a dance when she was about sixteen or maybe four or five families would get together and have a formal dance for four or five girls, and then sometimes you'd find even six or seven boys who had been away to college and were back, their families would give a dance for them. So when you came home for Christmas vacation there would be invitations all around the mirror and girls had afternoon teas, too. Their mothers would give them an afternoon tea.

33. Q: Where did you go to high school?

A: I went to Roycemore School. Lots of the girls went to Roycemore School. And the boys in Evanston High School, the high school wasn't too large then, we knew everybody that was in Evanston High School. Evanston High School would get out at three o'clock in the afternoon and they all came walking down Davis Street and we had ice cream parlors all over Evanston. The Greeks was on the corner where Chandlers is now. Chandlers was

(Cont. 6/xviii)

33. A: there but it went around this place. Then there was a place called Debriels which was a great big ice cream parlor and everybody went in to buy big hot fudge sundaes. Almost every drug store on every corner had kids stopping in for sodas and ice cream. Then there was the Pink Sop which was next to the Hoiburn Theater which was on the North side of Davis Street. The Pink Shop was upstairs and it had all pinky curtains and strawberry sundaes, but downstairs was called the Bohemian Room, this would be the early twenties, where all the Northwestern kids kids went to dance. They danced the toddle. A friend of mine and I were about in the fourth grade. We took money from our piggy banks and went down there. We wanted to see what the Bohemian Room was like.

34. Q: Was the toddle a popular dance?

A: It was the jitterbug of that era. The jitterbug was popular in World War II. The toddle I suppose came out in--I think this is an interesting statement my brother made about--they had dances at the Evanston Country Club, later, this would be in the early thirties. The older people didn't go to them. But the young people all went to dances on Friday night when they were in high school. One night the Kenilworth Club would have it, and the Indian Hill Golf Club, and Glenview had dancing, a country club in Highland Park and all the kids knew each other from here to Highland Park in that era. About senior in high school through college. Of course the families were staying home and not using the clubs so much because of the depression so all the young people were going dancing. Dancing back and forth.

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34. A: If your father belonged to the Country Club you could go to any Club on the North Shore and the would bill him, probably 20¢ for a gingerale. We had big bands. Out here, west of here, they had two great big dance halls that were nightclubs where they sold liquor. And Duke Ellington played at once.

35. Q: This was Evanston?

A: This was west of Evanston. On Dempster. When Duke Ellington played the kids, the whole bunch, would go out and sit in their cars on both sides and listen to Duke Ellington's band. I've forgotten who played for Lincoln Tavern across the street. Their bands weren't quite as great as the Dells'. This place was called the Dells. It was burned down later. There was always--the Italians Syndicate in town was always fighting the people out here west of Evanston. Some daring youngsters went to the Dells, and danced. A lot of Northwestern kids used to go out there for the waltz contests and stuff. They also had a bookie in the back and I guess there was gambling in the back.

The house that is now the Board of Education was the Dryden's home and he was the president of Eastman-Kodak.

36. Q: When did that become the Board of Education?

A: Back in about 1948.

37. Q: Do you know if any of the family is still in Evanston?

A: No they're not. There's the house up on the corner across the street from them to the north, the Slaughter home. They're an old family in Evanston. Betty Slaughter, her father was driving west on Dempster from church one day and that was before the tracks were elevated, one Sunday morning, and the railroad train

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37. A: hit them and her mother was killed. Afeer that they raised the tracks.

38. Q: Do you remember the trolley?

A: Yes, Margaret Speed's father owned that, and he--that was here until--the buses weren't put in, I beleive, until the 30's. Mr. Speed's trolley, streetcars, ran and that's how everybody got back and forth. All the children went back and forth downtown that way. The fare was three cents for children and seven cents for adults. I suppose it started out being a nickel. The trolley ran, we called it the streetcar, ran all the way around from Howard Street out to where the Dominicks is at High Ridge. No--it ran as far as--it ran to just about where Central Park in Evanston now is, and then you changed to a small trolley that was called the Hinkydink, just a little one car that ran up over a trestle out to a golf club, that is now the Northwestern Golf Course. And Mr. Speed built this railroad track around there to develop--because he owned land around there. But the Hinkydink trolley that ran up Harrison, you can see where there's a little curve in Harrison just west of Central Park there. You changed there and got on the little car to go out to the golf course and I think that ran out to what is now the Northwestern Golf Course, that land may have been land he hoped to develop as a subdivision. But I know he did make money selling land along the trolley. And when kids went out later to go to horse-backriding, to go out to the stables, you'd get on that little Hinkydink trolley or out to Westmoreland Golf Club, or scouts when they wanted to go out for a hike would go out on that little

(Cont. 6/xxi)

38. A: trolley. Of course as children we wanted to walk that trestle. The State National Bank Building is just about where that lower part of the building is, and this was the YMCA and almost every boy learned to swim there, got his red cross badge for swimming and it didn't matter. The colored YMCA was over on Emerson Street. It was a very fine YMCA. The swimming was free except you paid three cents for every towel. So almost all children in Evanston were taught to swim. Because of the lake here.

39: Q: What about the girls? Were they allowed to go to the YMCA? Where did they learn to swim.

A: I think more boys liked to go down to the lake to swim than girls did. Of course that's talking about children. When you were in college you'd like to go down to the lake to get a sun tan.

40. Q: So, then as children there were activities that little boys could do but that little girls didn't?

A: No, there were Campfire Girls and Girl Scouts. A lot of the girls who worked in homes and in offices here in Evanston had what they called the Women's Club, YWWCA or something like that. It started in the building right back of the Women's Club here in Evanston. Most of the mothers who could afford it belonged to the Women's Club. The Women's Club was quite active with plays and readings, group readings, and all women's activities--writing classes.

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41. Q: Did the people in the big houses go to these activities or---

A: Yes. Mrs. Dawes was President of the Women's Club when I moved to Evanston. Rufus Dawes. They had bridge parties, all the things Women's Clubs have set up to do today. And the building back of it, there's a house and that's where the Young Working--maybe it was the YWGA, Young Girls' Working Association, they had like sorority pins, and parties and other activities very much like a young girls' club or sorority . Then they moved over to a much bigger building on Maple Avenue which became the YWCA much later. I think it's very interesting that the YWCA developed out of something the girls started themselves. They didn't have colored, black girls in it. In fact, a friend of mines Nurse came from Jamaica and she joined and then they kicked her out because she was black. And that horrified us as children.

42. Q: Did you have a nurse as a child?

A: Well, my mother died when I was ten so, well, we had a nurse when I was a child. We had a nurse before she died too. She came from the Milwaukee Children's Hospital, was a trained children's nurse. There was always talk when we went some place about how children with nurses, their nurses treated them badly, or "I wouldn't have a nurse in my family," or "I wouldn't have a nurse taking care of my children," people would say this because they gave them a paragoric if they were sick and they treat them and I always had the feeling that that was just sour grapes or something to hear mothers visiting and saying this,

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42. A: because really the children who had a governess to teach them how to behave themselves were much happier; if you could afford it, you learned your reading and your writing, your spelling--rapped on your fingers if you were naughty and then when your mother came home she could sit and read to you. It was like training a race horse.

43. Q: The fact that you had people who were hired to do the day-to-day chores of taking care of you must have made the relationship you had with your parents rather special.

A: I think it did. I feel sorry for children today whose mother has to try to train them.

44. Q: I imagine a mother could be more of a friend if she didn't have to do all the disciplining.

A: I don't think they were friends. You just worshipped your mother. But Nancy Lou, my daughter, said that when she went away to college, your parents were like your gods and when you got to college you didn't know what to do and you were really lonesome, the first few months.

45. Q: I felt that way when I went to college. I missed my parents terribly and I had even been away to camps and things like that.

A: So had she. She had been to camps.

46. Q: I still missed them a lot.

A: My granddaughter didn't want to go away to college. She wanted to stay here so she could get into Lake Forest. She went to Dartmouth and is in her junior year. Now she writes that she doesn't know why anyone would want to go anywhere else, it's so beautiful there.

(Cont. 6/xxiv)

47. Q: Did most young women go to college in those days?

A: I think about five out of twenty, in your class there'd be about twenty girls, there'd be about five. Lots of younger people would be sent away to school, in the wealthier families, when they were in the tenth grade.

48. Q: Was this like a finishing school?

A: They were sent to a prep school to get ready to go to college. So i you started out with a class of twenty-six girls there would be about ten or twelve of them that actually went to college. Then the other girls went to, might take courses at Northwestern or go to the Art Institute in Chicago, or go to what you call a finishing school. A great many of my friends, their mothers were college graduates. I came from a very strict environment in Chicago to the freedom of being able to run all over town. From the very strict life we lived down onthe near north side of Chicago to the freedom of being able to run all over this town as children. And in the wintertime there were kids on every corner with sleds with ropes. And they'd hook it in the back of somebody's car, in the back of a truck. The best thing was the meat truck, Armour's meat trucks, because they delivered to different stores and it would be a long run before they'd stop and your rope was through there so you were perfectly free to get off whenever you wanted to, but I think parents--wouldn't they be horrified today? All over, kids riding around, it was like water skis and youcould push your sled and make it go way out.

49. Q: I'm sure there were much fewer cars then too.

A: Oh yeah, sure, but there were quite a few cars then.

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49. A: This nurse of ours used to take us up, we'd go up on the back of her sled--there were two or three of us, and then you'd put one sled like this and then you'd put a rope through another sled and we'd go up to that hill, that bridge I was telling you about over Lincoln Street hill and that was a bridle path sort of and not much traffic on it, andstide down that hill and that was fun. I tell you there is a place up on the, they may still be alive and living in their own house on the corner of Lincoln and Ridge--there's a great big 1859 up on the barn and that's Chandler Leigh (sp?) Park and that's the Leigh house on that side and I met that girl, she went to Northwestern and was a Delta Gamma. Her name probably isn't Leigh now. But in that house, you might just go rap on the door and say could you tell me about the Park, because they were very interested and you might get some real older information about Evanston.

50. Q: Do you know why your family moved to Evanston?

A: Because they were going to build an apartment building, a big high-rise, on the corner east of our home on Search Street. So we had to think of something and I had another baby sister coming. So we moved to Evanston because of the children. And all my family's friends all lived downtown and they lived out in Highland Park. We didn't know many people in Evanston. We came here because of the--I think some people usedto--although they'd met some people lving in Evanston and they'd heard about it through some Evanston people that lived on the same lake we did for the summer. Green Lake, Wisconsin.

(Cont. 6/xxvi)

51. Q: When your family moved up to Green Lake for the summer, did the family stay up, did the father stay up all the time or only come out on the weekends or what?

A: That's right. He came up every weekend. Sometimes he'd come up and stay a week, you know. We were there all summer and he came up.

52. Q: What did you father do?

A: He was in the printing business, railroad supply business, I guess I should have said.

53. Q: Do you mind if I ask what your mother died from?

A: Pneumonia.

54. Q: My father's mother died of tuberculosis, when he was like two years old. He never really knew her.

A: Well my sister was about two years old when my mother died.

55. Q: I asked more out of personal interest because it seems so strange to me--it just seems that with modern medicine and everything parents just don't die with young children like they used to.

A: That's right. That's right. Oh a friend of mine's daughter died, and she had three children, of cancer just this past Christmas time. I was so afraid that my children wouldn't know how to work because I came up in the era, we saw the depresion you see, and saw you could be wiped out. But I myself, well my husband had a Masters in Business and that was new in those days, from Michigan and he was working for an investment firm in Chicago during the thirties and so he rushed down to Florida because he knew that Florida had the crash first and they were all [illegible] [illegible] there then people [illegible]

(CONT. 6/XXVII)

he knew that Florida had the crash first and there were all these bonds down there that people weren't getting any money out of and they would have to be refunded or do something. So he and a friend of his went down and just travelled all over the State of Florida and found out where it was happening and they found that they could trade bonds that were worthless because they were on the spot and could see what would come back quickly. Fort Lauderdale couldn't help but be a good place because it had a place where it could have a port and also because the canals were almost finished and they had about seven or eight thousand people and good lawyers there. He could see that it would be a good city. Now it has 175,000 people. He came back and they organized this company. They didn't even know what to call it because they didn't know if they were going to sell bonds or what. So they called it Walsh Davis & Company and incorporated it in the State of Delaware and they sold tax anticipation warrents to pay the teachers in Chicago. At that time the teachers were all out of work and in front of their, they'd buy their, but they were paid, the teachers were paid in tax anticipation warrents so they'd come with their tax anticipation into this office and cashed them in for cash---whatever they could get for them and then they could sell these on the market. For instance, teacher's salary would be $200.00 in tax anticipation warrents or whatever it was, and they would settle for $100.00 or something and when the taxes came through they were redeemable in full. So there were people who would buy these as an investment. And then they did the buying business---so we were affluent in those days and I know he kept saying 'when money is going down you can make money just

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as if it were going up if you can find a job that will be of service.

56. Q. A-huh.

A. But I was afraid that my children wouldn't know how to work because I knew that I couldn't get a job doing anything. I had no job experience so I wanted them to work, and I wanted them to appreciate money. So my daughters had to sweep the front walk every morning and that's a hard job, to sweep the walk and that paid for their music lessons and she could see how much it was. Music lessons were only two dollars.

57. Q. Did you take music lessons when you were a child?

A. I think almost everybody did, up at Northwestern Music School. Anybody who could afford it sent their children for lessons and they had group lessons on Saturday morning, rhythm lessons--I think that's what the girl's did while the boys were swimming---music lessons, rhythm classes.

58. Q. Did you play any instrument other than piano?

A. I took piano, and I think that's about all. Most girls took piano. I don't even remember and my told about it in his day too. You know, men put the stigmatism on girls doing housework. They were looking for a good time instead of a capable wife. That's why dancing lessons and music lessons became so important in the training of girls. Even the public schools taught dancing lessons, Mrs. Pokat taught dancing lessons in the public school. She had a tin cup and everybody put a dime in the cup when they came in. But she won't admit it now. Some children came in artics,, That's what we called galoshes, without shoes, they were so poor. Chicago kids wore socks in the winter. Evanston kids wore long underwear and stockings. The Evanston kids thought my father was too poor to buy me stockings. It wasn't true of course---it was just a difference in style. Wasn't that silly? End of Session

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